

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WEEK ONCE THESE WAXES FIX'D,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.

THE PREDICATOR.

ORIGINAL SERMON.

BY REV. WILLIAM I. REESE.

No. I.

Text.—"For when we were without strength, due time Christ died for the ungodly."—Romans.

It has ever been my object, when called by a sense of duty in the cause of my religion, to discuss a point of doctrine about which the Christian world is divided, to discriminate between men, and their opinions. This cause has appeared to me worthy of our consideration, on account of its being more conciliating in its tendency than the opposite, or perhaps any other which could be devised. Besides, this discrimination is just, and founded upon permanent principles. If this distinction had been generally made, and as generally prevailed, charity would more generally have abounded than it now does. But in angry, spirited discussions, we often forget our duty to our brethren, and seem to think of little else than to serve the purposes of party, and act as though we meant to carry every castle by storm. This disposition, which has so extensively prevailed in polemics, I am happy to say, is losing its reputation among all those who will give themselves the trouble to reflect upon its impropriety and evil tendency, in matters of religion, and I cannot but persuade myself, that the time will come, and that it is not far distant, when we shall all be able clearly to discern and distinguish between a man and his sentiments, whether political or religious.

A person, by his malicious conduct, or impious and profane talk, may render himself perfectly unworthy of our notice or attention; but we should never allow our prejudices to rise so high as to condemn, or neglect a man on account of his honest opinions. His opinions, I grant, may be wholly absurd, and unworthy of serious consideration, and beneath our polemical notice. Nevertheless, they are his opinions, and he may have formed them in serious earnest. Every civil person is entitled to the privileges of life, to say no more; and when we abruptly attack, and rudely treat, the honest sentiments of another, we show ourselves untaught in the first principles of our nature, and better fitted to divide, than to unite mankind.

While I would therefore studiously avoid the evil here noticed, into which so many, to the great detriment of Christianity, have carelessly plunged, I would be equally cautious to guard against a system of commutation and religious bargaining, by which the most consoling sentiments of the Christian Religion have been betrayed into systems unworthy of such an union.

Owing to the almost universal tincture which the human mind has received from the all-absorbing errors which have been amalgamated with the doctrines of Christianity, it has become nearly as necessary to lay bare the mistakes into which mankind have fallen, as to state the truth as it is in Jesus. Because the religious capacity of the mind, like a vessel, may be filled with false impressions, and resist all such as are the results of sober sense and reason. Where this is the case, the mind must be emptied of its contents, by gradually showing the sandy foundation and the injurious effects of religious error—by analyzing the parts, and exhibiting their native and mischievous character. This can be done in a mild and becoming manner, with sufficient deference to the persons we may seek to enlighten, to gain their attention to our reasoning. And when it is seen, that their opinions will not bear the test of candid criticism and rational investigation, they will be prepared for the reception of those which are better. I know, however, that all which is necessary in many cases, is merely to state the truth with evidence to support it, and it will be preferred and adopted. But the instances are very numerous where this course would be unavailing. Besides, there is another advantage arising from contrasting truth and error, at least, on many, especially important subjects, which will generally be allowed sufficient to justify the measure. And that is, believers will be more sensible of the excellence of religious truth, and will be better prepared to speak safely and guardedly in defending their sentiments against the objections which are so often arrayed in opposition to them.

The cause here suggested, I conceive to be necessary in order to do justice to our text, so as fully to enlighten the minds of the hearers respecting it. I beg you will not misapprehend me. The meaning of the apostle is clear, but the public mind is evidently obscured in regard to it, in consequence of the illegitimate service it has been made to render to the cause of darkness and error. Had it not been thus distorted, a simple statement of what it reveals would be the utmost required of me in its elucidation. For it announces an obvious, yet interesting truth, that "in due time, or in the proper season, Christ died for the ungodly." As to the fact expressed, then, all believers in divine revelation agree. But in the circumstances

and consequences attending that fact, there is a wide difference of opinion.

I believe no person who will candidly and attentively peruse the Christian scriptures will say, that our Lord or his apostles ever showed a fondness for Jewish traditions, or pagan mysteries. But, that, on the contrary, they taught what was consistent with nature, with reason and common sense, and rejected the reigning doctrines of their time. But the simple doctrine of the Gospel, after its immediate propagators and defenders were swept off the stage, passed into ruder hands, and less cautious protectors, and consequently fell from its primeval purity. It was soon clothed in a mysterious garb, and made to answer the purposes of Pagans full as well as it had ever served the Christians. Mankind do not sufficiently reflect, that as early as the sixth century almost every trace of the religion of Jesus was wholly buried in mystery and fable, and that this deplorable state of things remained full a thousand years. By this time truth had been slain in the streets, and men, emphatically loved darkness more than light, because their deeds were evil.

Now it was at the end of one thousand years from the period of the total apostacy, that the reformation broke out under Luther, Calvin and others, whose opinions were not very far removed from those of the Church of Rome. Those honest and fearless reformers manfully opposed the corruptions of the Pope, the bishops and the clergy, of the mother church, because their conduct had brought disgrace and ruin upon the Christian profession. But setting aside the abominations of the Roman pontiffs and their subalterns, our reformers, it appears, did not consider the Catholics far from the truth as to their religious sentiments, yet they cried loudly against their moral enormities, and some of their superstitious rites and Pagan ceremonies. It could not be expected, then that the first steps taken to reform the over-grown abuses of the clergy, could accomplish much, because the public mind was not in a situation suddenly to embrace a new theory. It is therefore natural to suppose, that the first reformers would, for a length of time, carry with them, many of the limbs and fragments of the mother church. And it is particularly to be lamented, many of those fragments, which operate against the credibility of the Christian religion, are still retained in most of the churches at the present time; one prominent proof of which will be clearly seen in the sentiment which is almost universally believed to be taught in our text.—And in arriving at the popular theory of our subject, it is always taken for granted.

1. That the whole race of man, by the sin of our first parents, incurred the wrath and hot displeasure of our Maker, and were subjected, without exception, to the horrid doom of irrecoverable ruin, and unending anguish. It is represented, that heaven itself was filled with astonishment at the appalling spectacle of a fallen universe—the skies were hung with gloom, sable as sack-cloth of hair, the frowns of Almighty vengeance lowered with awful aspect over this "death-devoted" ball, and its solitary, sad, and guilty pair, surrounded by a wide and wild waste of untenanted earth—reptiles now received their venom, and serpents hissed their forked tongues of death—the beasts of the mountains, which but a little before, in all the mildness and docility of the lamb, had received their various names at the feet of our first earthly father, now made the forests resound with their roar of rage, and darted with fury across the landscape to exterminate their former lord, vegetation,* which had just been given to man for meat, now absorbed the noxious effluvia of a sin-contaminated atmosphere, and minerals were armed with poisonous particles to heighten the miseries, and hasten the dissolution of the race of man—the fallen glories of the once happy and immortal pair, lay in scattered and wild confusion—angels, astonished and amazed, covered their faces with their wings, and disorder ran, like an electric shock through all the hosts of heaven.

2. To heal this horrid breach in the immortal affairs of earth and heaven which none but God could heal, something was immediately necessary. The Father was determined to do nothing, and to accept of nothing without a full satisfaction of his justice which was inflexible and unbending, and man could do nothing, towards meeting the demands of justice. The ocean of love in the bosom of the Eternal became stagnant, and there was no arm to retrieve his spoiled creation. The death warrant of the human family was about to be executed by the unrelenting finger of the offended Creator, and delivered to the tormentor of souls for immediate despatch. Clouds on clouds arose of darkening prospect, cherubim and seraphim stood aghast in double amazement, and man's doom of wretchedness seemed fixed for eternity! Pity appeared only to dwell where pity could not relieve. And just as the fatal die was to be cast, and cast forever, the Son flew to intercept the decisive blow, and said, "Let thy vengeance fall on me, I offer myself as a substitute for man, to suffer in his stead. I will restore thy broken law and meet the demand

of thy justice. I will assume a body of flesh and blood and the form of a servant, and endure the weight of thy wrath and justice, that man may live."

3. This offer was accepted, and the Messiah was reserved as a sacrifice to make his appearance on the earth in 4000 years, and "quench his Father's flaming sword in his own precious blood." All things in heaven were now calm and settled, and man restored to a state of probation.

I believe, that, in the foregoing statements, I have not misrepresented those who hold and propagate the doctrine of a vicarious atonement; at least it was not my intention to do so; but I confess to you, that merely meditating upon, and rehearsing this awful sentiment, which finds no place in my faith, enwraps me in a frame of chill and fills my mind with horror!

4. According to the above stipulated covenant, between the Father and the Son, at the time of man's transgression, the Anointed made his promise good, and about two thousand years ago, died upon the cross to atone for the sins of the world. Hence, it is said, we are to understand, that Christ died instead of the ungodly, by the expression in our text, "for the ungodly." And, that the death to which, by transgression, man was exposed, was endless in its duration.

5. It is farther said, that the death of Christ was a most perfect sacrifice of infinite value, and amply sufficient to atone for the sins of the whole world; to destroy the effects of original sin, and save from punishment for personal transgression.—Now this is evidently setting a value upon the death of our blessed Lord, which the advocates of this doctrine will not carry out in detail, inasmuch as it would amount in its consequences to more than was intended by it. Because, you will perceive, and none can deny, that what is infinite is not only boundless, or without limits in respect to space, but it is also endless in respect to continuance. This is the common, and I believe, the universal definition of infinity. But if we should contend, from the premises, that the death of Christ was of infinite value, for its boundless and endless consequences, who could answer or refute the argument? Surely no one. Let us ask, then, does it extend back to the old world, and take in the Antediluvians, and in its progress, the Sodomites, and all the people of the cities of the plain—all the hosts of the Gentiles—Korah, and his rebellious company, together with the thousands of Jews who at different times fell in their wars and in their transgression? No! it is replied.—What then? where is the infinite value of the death of Christ, and how is it amply sufficient to atone for the sins of the whole world, if it be not sufficient to touch the cases of the people just mentioned? Here we are answered, the people must believe, before the merit of the sacrifice can be applied. But with all proper deference, I would ask, in the language of an apostle on another occasion, "How could they believe in him of whom they had not heard? And even admitting, that the sufferings and death of Christ procured a merit or a righteousness which did not before exist for the people, how could his death, or the merits of it affect any one before he died? And farther, if salvation be certain with faith, and impossible, without it, then what effect could a righteousness wrought by the death of Christ, have upon the patriarchs and others who died in, and were saved by faith, before the atoning and meritorious sacrifice was offered? On this ground, faith, not Christ, always has been, and ever will be, the saviour of all who believe. But, in opposition to this result, we know that a very numerous body of Christians attempt to "maintain, that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature."

Now although this sentiment has been very widely advocated, it has been as strenuously argued by the same people, that by the sin of Adam "all men lost communion with God, were under his wrath and curse; and so made liable to all the miseries of this life, to death itself, and the pains of hell forever." In this situation of the human race we find no difference between those who were chosen before the foundation of the world, in Christ, and those who, at the same time, were passed by and ordained to wrath; for now ALL have lost communion with God—all are exposed to the miseries of this life and to temporal death; and ALL, without exception, are, without the atoning death and sacrifice of Christ, made liable to endure the pains of hell forever.

But aside from the speculations peculiar to each sect, we find, that Christians generally, who hold to the popular doctrine of the atonement, agree, in the main point, viz. that the death of Christ was infinitely meritorious, and, that by it alone we may be saved. I take it for granted, that no person, on due reflection, will contend, that there can possibly be an effect without a cause to produce it, and would therefore again, respectfully observe, that if Christ's death, be the only cause of proper merit, true righteousness and salvation, it will be out of the power of scripture or

logic to shew, that there was any salvation before he died, for any being, affected by the fall! During 4000 years, then, there was no deliverer, no efficient displays of mercy, no arm to save! Think then what millions of millions of souls were doomed and consigned to remediless woe before Christ, by the act of his death, laid down the price of redemption! Full two thirds of the time that yet has been since the creation of the world, had passed away with all its events, and all its pain-appointed millions, and still there was no arm to bring salvation! Full thirty years more had sluggishly to roll their turbid waves of sin and death over the sinking heads of an unredeemed world. No miracle was wrought to hasten the period, though millions were yearly dropping below the reach of mercy. The laws of nature were allowed to rule inviolate, at the expense of all the generations of the world, for more than 4000 years! And to make the best of it we possibly can, no provisions were made in the redemption sacrifice for any who were then lost, for they were lost forever!

If in this awful light we are to contemplate the world and the future condition of all who lived and died before the advent of the Messiah, how can we reconcile the language of our text! that in due time, or in the proper season Christ died for the ungodly. Allowing the appalling fate of the world which has just been considered, does it not appear, that our saviour died for the ungodly at least 4000 years out of season? Was he not too late by thousands of generations? This is an indisputable result from the foregoing premises.

But here we are answered, that a saviour was promised, in the first age of the world, and, that the salvation of those who lived previously to the Christian dispensation depended on their believing in that promise. This however will not do now, because the subject is forever settled with all who believe in a vicarious atonement, that the death of Christ paid the debt due from man to divine justice, and bought salvation for the creature which could be obtained in no other way. For though the covenant was said to have been made between the Father and the Son, to redeem mankind, the value laid by Christians on the single article of the death of Christ, calling it infinite, renders it wholly impossible for us rationally to presume, that any part of the work was done before, because infinity cannot consist of parts. Admitting, then, that the Patriarchs and some others, believed in the promised Messiah, could they be saved independently of the atoning sacrifice which was not offered till some thousand years afterwards? And if they could be saved in this way, why not others also? And if they and others could be saved by faith in the promised Messiah, without an atonement made, then, the promise was equal to its fulfilment, and the prospective sacrifice was equivalent to the atonement itself. This would show, that the death of Christ was unnecessary; or if important in some respects, and in some degree, it was not of infinite value; for if it had been, nothing was, nor could have been done without it. It is necessary, therefore to abandon the doctrine of an infinite merit in the death of our Lord and Saviour, or subscribe to the belief that no fallen rational soul was saved from interminable torture before his crucifixion!

From the mistaken views of the doctrine of atonement, it is honestly believed, that more evil has resulted, than all the reality embraced in this popular scheme can ever wipe away. And while it denounces all hypocrites, infidels and sinners, and delivers them over to the buffetings of eternal wrath, it has a direct tendency to increase those obnoxious qualities, which it professes to condemn. This is my settled opinion, but far be it from me to charge this upon those who are the serious abettors of this sentiment. They would fly hypocrisy, infidelity, and sin, and use their well-meant endeavors to prevent them in all others. But those efforts would be vain without other, and more efficient aid than anything which this doctrine can wield. Among the many embarrassing and injurious consequences attending this theory, I would respectfully submit the following for the profitable reflection of my hearers.

1. It makes the God of heaven an object of fear and terror instead of making him the object of love and rational worship. It clothes him in frowns instead of smiles, in wrath, instead of mercy. It represents him, not only indifferent to the happiness of his creatures, but furiously bent on their destruction unless an innocent sacrifice of infinite value is made to his offended justice. It annihilates the benevolence of his nature, and renders it impossible for us to say that we love him because he first loved us.

It is hardly necessary for me to remind you, that this doctrine and its concomitants constitute the grand cause of all the fanatical excitements with which our country has been inundated. And here I may challenge the world to produce, or cite an instance where a single one has been gotten up by preaching the love of God to sinners.

2. The consequence is, while we believe this sentiment, that we cannot exercise love towards our Maker. We recollect the awful situation in which we were all

placed, and the fatal thread on which an universe of intelligent beings was suspended, over the burning pool, when burning wrath was ready to singe it asunder, and drop us into the abyss of woe forever. In spite of all our efforts we can see no love in our Creator towards us, and hence we find it out of our power to love him. Because it is utterly impossible to love an object which does not appear lovely to us. Thus circumstanced, and thus subjected by our faith, our eyes are turned towards the Messiah, for in him we see a deliverer. And in our salvation, which is wrought by Christ alone, we consider ourselves delivered from the wrath of our Maker. All the merit belongs to Jesus, who voluntarily offered himself a sacrifice to suffer in man's stead, and placate the vengeance of our Father and our God! Now the unavoidable consequence of all this is, that the merciful Author of all our blessings, who so loved the world that he gave his Son to die for it, and to bring life and immortality to light, is cast behind us. We do not, we cannot love him—we cannot worship him in spirit and in truth—we cannot feel grateful to him for anything he has done for us, for we cannot perceive that he has done any thing to entitle him to our love and gratitude. We are left to believe, that if our Creator had had his own way when our first parents sinned, and if Christ had not stepped between us and the stroke of his wrath, no services or sufferings of ours could ever have obtained the smiles of his favour. True, we may feel overflowing gratitude to Christ, for his labours of love, and this is what every Christian feels. But while we honour the Son we cannot honour the Father who sent him, because we must believe, that the Son volunteered his services, in a case of the greatest importance to us, and of the most urgent necessity; without which we should have been left to perish in our sins. All must perceive, then, that, where this theory has its practical tendency, our heavenly Father will be neglected in our religious services. The gift is uppermost in our minds, and the Almighty Giver is forgotten. Or if he is remembered, it is with fearful horror and trembling, for a remembrance of him is associated with the dread catastrophe in which he beheld us without pity, when but for Christ the universe would have been made a heap of ruins.

3. The sentiment of an infinite and vicarious atonement, presupposes infinite demerit in the creature, and naturally discourages and paralyzes every effort to turn from the error of his ways. Dictated by the impressions received in his childhood, he looks upon himself as standing at an infinite distance from his Maker, and cannot persuade his mind, that he can approach him. He has lost every thing, and has no strength of resolution to return to God. He sees, or thinks he sees, a mountain of infinite guilt lying before him which must be removed before he can proceed a single step, and he is already convinced he cannot remove it himself. On this ground, he conceives repentance to be impossible, and despair must ever dwell where hope cannot enter. But

4. The sacred scriptures are distorted in attempting to maintain the sentiment we have been reviewing, and they have been made to speak a language which the holy spirit never dictated. Every thing dear to earth and heaven is subjected to eternal hazard, and during 4000 years the tender mercies of God and the revelations of his truth, seem to have been designed to answer no important purposes. Vain have been the attempts of the most accomplished critics in the schools of popular theology, for the last fifty years, to maintain their cause with honor to themselves. During this period, too, more talent and erudition have graced the altar than at any former one, and the greatest efforts have been put forth to establish by scripture and argument the fallen glories of the church, but all to no purpose. Scripture begins to be understood, and where the Bible is understandingly read, the sentiment it reveals will be cordially embraced.

5. I am, and have been persuaded, for years, that nothing has tended more powerfully to extend the cause of infidelity, and lead to an open rejection of the holy scriptures, than the single article of a vicarious atonement, and the manner of defending it. I repeat here, I do not charge the abettors of this sentiment with designedly promoting infidelity, for I believe it is the farthest possible from their hearts. But I think I do not err when I impute this tendency to the sentiment itself. True, it may justly be said men are culpable for not examining the sacred volume for themselves, instead of receiving the *ipsa dixit* of others on the subject.—If this were done with deliberate fairness and candor, it would always result, I have no doubt, in the full conviction of its truth and high importance. And it is to be lamented, that this work should be neglected in any instance whatever. But I can content myself with the full persuasion, that if it had not been for the enormities of faith and practice which have prevailed in the professed Christian Church for centuries, we should meet with no rational beings but who could rejoice with us in the same hope of everlasting life.

But in our own privileged country, we can enumerate six or seven numerous and generally respectable denominations who professedly believe and defend the theory of vicarious atonement. And in two or at the most, perhaps, three, of these denominations, were found most of the talent and erudition of the country, until within the last thirty or forty years. It is undeniable, that this circumstance is naturally calculated to operate with many persons, who, on taking it in the first place for granted, that the sentiment was taught in the Bible, read it with the full expectation of finding it there, and then re-

*See Fletcher's works.

ject the whole. But within the last half century, the throne of the darkness of this world has been shaken with the power of divine truth, and minds long held in vassalage under its dread dominion are now emerging to the light and liberty of truth; and many who had rejected the scriptures through a misconception of them, have embraced with the whole heart the intelligence they reveal, and rejoiced in the consolations of the Gospel of their salvation.

The natural influence of religious truth is to make men wiser and better. This purpose is explicitly avowed, in the record that God hath given us of his Son, and this was the object of his indefatigable labors of virtue, and wisdom, and benevolence while on earth. All his holy precepts and examples are directed to this end, and their sanctifying tendency is seen in the conduct of all who truly love their Saviour. We profess to have passed a moral resurrection, and to have arisen to spiritual life in the faith of the Gospel of the Redeemer. May we be careful so to let our light shine, that others seeing our good works may glorify our Father who is in heaven.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, MARCH 5, 1830.

TO OUR PATRONS.

Our prompt paying subscribers and agents will, we trust, once more excuse the publisher for calling the attention of those who are in arrears, to the subject of settlements. It is now nearly six months since the present firm was organized, and that circumstance was presented as an urgent reason for requiring payment of all in arrears. That call, we regret the necessity for saying it, has been but little regarded, a large majority of those then in arrears, still remaining so. As it was supposed that those who had not paid up, would be aware of that fact without any bill being sent to them, none were sent, except in a few cases, and it was hoped that each one, whether he received a bill or not, would consider the call as addressed to himself and perceive the necessity of attending to it. The neglect which the requests of the publishers have experienced, is a source of great inconvenience and perplexity to them, and they—particularly the senior publisher—feel constrained to appeal to the sense of justice, possessed as they trust by all their patrons, for a speedy adjustment of arrears. Hitherto the publishers have solicited a compliance with their requests as a favor, having ever been desirous to avoid urging it as a right. This course they still wish to pursue, and any departure from it will be made with great reluctance. Once more then, those subscribers and agents who are in arrears, especially those whose arrears are of more than six months standing, are requested to remit the amount due immediately. When the exact amount due is not known, let a sum sufficiently large to cover the supposed amount be sent, and if there be any overplus it will be duly credited as advance pay. Agents who have received payments not yet accounted for by them, are requested to do it as soon as possible. We again repeat, that any payments may be sent by mail at our risk, provided the postage be paid by those who send. As these public duties are quite as disagreeable to the publishers as they can possibly be to any subscriber, we hoped that the necessity which compels them to the measure, will be considered a sufficient apology.

"THE MODERN HISTORY OF UNIVERSALISM, FROM THE ERA OF THE REFORMATION TO THE PRESENT TIME. BY THOMAS WHITMORE, PASTOR OF THE FIRST UNIVERSALIST SOCIETY IN CAMBRIDGE, MASS."

It gives us peculiar pleasure to introduce this work to the consideration of our readers and the public. The want of a full and faithful History of our sentiments from the apostolic age has long been felt in our denomination, not only that we might hold a just and generous fellowship with the master spirits of former ages who amidst the darkness and tyranny of the times dared to think for themselves and avow their sentiments, but that others might see that the doctrine of Universal salvation is no new fangled notion—the offspring of modern scepticism. So seriously was this want realized, that sixteen years ago the General Convention, in Session at Rockingham, Vt. appointed a Committee to prepare a History of Universalism. From year to year this committee, which underwent some changes within the time, reported no progress, and the work seems at last to have been entirely abandoned. It may be well, we think, that the History was not prepared at that time. In those days the means of information as to the state of Universalism in former ages, were not so full as they now are, and consequently, it may be doubted, whether a History prepared then and under the circumstances of the order as they then existed, would have been in all respects satisfactory. The time however has since arrived, and the proper persons for preparing the History have arisen. Too many thanks cannot be given to Rev. H. Ballou 2d and Rev. Thomas Whitmore, for having engaged in this desirable and arduous work. After years of laborious examination, a volume from each, one embracing the Ancient, and the other the Modern History of Universalism, has been presented to our religious denomination and the public. Mr. Ballou's furnishes a History of our doctrine from the Apostolic age to the Era of the Reformation: Mr. Whitmore's from that period to the present day. Several times before now we have taken occasion to recommend the former volume, and therefore, there is no necessity of our speaking of it more particularly at present. Suffice it to say, it is a work which will endure for ages.

Mr. Whitmore commences by tracing the existence of Universalism amongst the Anabaptists of Germany and the neighboring countries in the time of the Reformation. By various references to ancient works, he makes it appear indisputable, that this doctrine was embraced by many of the most distinguished divines in several of the Anabaptist sects. After giving an account of Universalism as it existed amongst the Libertines, (a sect that must not be judged of according to the present meaning of that word) Menonites, &c. on the continent, he passes into England and devotes a considerable part of his work to the rise and progress of Universalism in that country. Here the work contains necessarily much of general English ecclesiastical History and is particularly instructive and interesting. But Universalists, in that age, did not exist as a distinct sect. Believers were multiplied amongst the numerous denominations that arose—but how extensively it is not possible to say with much exactness. In tracing, therefore, the history of Universalism in England, it was impossible to do much more than to give an account of some of the most distinguished divines and eminent professors who either admitted or defended this doctrine. Consequently much of the bo-

dy of the work is taken up with short biographical sketches of prominent men who embraced our doctrine, and making extracts, in proof of their sentiments, from their works. Though this part of our author's labors may not properly be called a "History," it is exceedingly valuable. It shows by abundant and satisfactory evidence, what the religious world seems not to have been generally aware of,—that many of the names of the most distinguished divines and philosophers which have come down to us with the greatest claims to reverence, were, either by allowing or defending the doctrine, Universalists,—among whom are Winstanley, Earbury, Coffin, Jeremy White, Dr. More, Abp. Tillotson, Dr. Burnet, Whiston, Dr. Cheyne, Chevalier Ramsay, Wm. Law, Soame Jennings, Robert Robinson, Sir Isaac Newton, Bp. Newton, Dr. Paley, Littlesome, &c. He adduces evidence also to show, that Dr. Watts, Dr. Doddridge, Dr. Edward Young and some others, had doubts as to the truth of the doctrine of endless misery, if indeed they did not secretly believe in the final Restoration of all men to holiness and bliss,—a conclusion in their favor which some of their latest writings might very naturally induce us to adopt.

In the seventh chapter, our historian gives us the history of Universalists in England, as a distinct sect—bringing it down to the present time.

Our author also travels a second time into Germany, into Holland, Switzerland, France, Prussia, Italy, Ireland, and Scotland, finding materials for his work in all those countries.

Having completed his history of our doctrine in Europe, in the course of which many interesting facts in relation to the rise and spread of Universalism and the persecutions suffered by its advocates on that Continent, are narrated, Mr. W. comes into the United States and gives a full and particular history of this doctrine in the Union at large and each State particularly down to the present time.

We have not time, nor are we now prepared for the labor of following our author through his excellent work. The most we can do is to give a rapid glance at the general subject. Our readers, we trust, will soon put themselves in possession of the work and examine it for themselves. We assure them it is a sterling production—and one from which they will derive much instruction.

It is written in a strong but correct style; and for candor and impartiality could not be excelled. If we have any fault to find with the work, it is that the chapters as they follow each other could not have been arranged more with reference to the regular succession of time. This, however, we suppose would have been difficult if not impracticable. We think that if the author had inserted the dates to which he alludes in the several chapters, on the margin of the pages, he might have assisted the reader considerably in his desire to keep along with the periods in which the facts brought to view occurred. We found ourselves somewhat confused for the want of some such references—others of clearer memory may not meet with the same difficulty.

The price of the work is \$1.20 bound, \$1.00 in boards.

METHODIST SCHOOL IN READFELD.

In our remarks on the proceedings of the Legislature last week, it was mentioned, that the Maine Wesleyan Seminary in Readfield had applied to that body for a donation from the State. Since that time we have seen the published Reports of the Trustees and of the General Agent in which the peculiar and unrivaled merits of this school are modestly set forth, and reasons urged why the State or the public should give it the trifling sum of ten thousand dollars. We suppose the claims of this institution to the patronage of the State will be urged on the ground that it is not a sectarian institution. Let not the public be deceived on this point. We believe it is sectarian to the very core—else why did the Methodists establish it? why do the Methodists manifest so much concern in its prosperity? why is it called the Maine Wesleyan Seminary? why is it under the control of the Methodist clergy exclusively, or the clergy and laity united? why are all its instructors Methodists? Do such things happen where there is nothing sectarian in the design? It is true that boys and girls of all sects may go there and study and work; but while there, are there no efforts made to draw them into the ranks of Methodism? The plea of its not being sectarian, we regard as idle, and not so much idle as deceitful. If it is not, let the questions above be answered consistently with the denial. We have already more literary institutions than are called for by the public wants. For the Maine Wesleyan Seminary, there was no more need than for the fifth or even tenth wheel of a coach. But the Methodists, noticing how their orthodox neighbors got along, were anxious to build up an establishment for their benefit, and having established it and now professing that it is not sectarian, they call on Maine to fill up its treasury! The Methodists in this State have no men who are competent to have the charge of an institution of much claims to literary eminence. Generally, as every body knows, their clergy are exceedingly illiterate. And yet the "General Agent" as our friend Gershom F. Cox is styled, takes it upon him to say in his published Report, that the school of which he has the general agency (1) is "throwing a halo of light around those whose brightest hopes would otherwise be involved in darkness and oblivion." We know not but the Methodist preachers, so celebrated in literary discoveries, may, as the Trustees declare, "have found the long hidden path that leads to the sciences," nor do we know but the Wesleyan school has found out a way to "throw halos" around the world without breaking people's heads; but for the Agent to assume that but for that school our young men must "be involved in darkness and oblivion," is a stretch of vanity that has no claims to mercy.

NEW UNIVERSALIST PERIODICAL.

By an advertisement on the other page, it will be seen that Marsh, Capen & Lyon, of Boston, propose publishing in that city a new Universalist periodical, under the name of THE UNIVERSALIST EXPOSITOR, to be edited by Rev. Hosea Ballou, of Boston, and Rev. H. Ballou, 2d, of Roxbury. There are, indeed, already many Universalist newspapers in circulation; but as this promises to meet a want which these cannot always supply, we do cheerfully offer our wishes for its success. We conclude that it is to be quite a literary work, something like the Unitarian Christian Examiner and the orthodox Spirit of the Pilgrims. A work of this description, devoted to theological Reviews, critical notices, &c. is, we are persuaded, demanded by our religious public. Boston is the place for it, and the gentlemen engaged as editors are the men to conduct it. The elder Ballou, indeed, is not particularly distinguished for literary attainments; but his services in that department devoted to "explanations of scriptures," we doubt not will be valuable. Br. Ballou, of Roxbury, is a scholar; and we make

no doubt he will in this respect give the Expositor high claims to consideration.

STYLE AND MANNER.

We did not believe, it was impossible for us to suppose, that the editor of the N. H. Observer would say to us that he approves of Dr. Ely's style and manner in his letter to the Editor of the Trumpet. But sorry we are to have been disappointed in this respect. He now informs us plainly as follows: "We admire his style; it is full of feeling, and cannot fail to interest every reader. We approve that part of his reply to the Trumpet which we copied." Very well. We now understand his taste. That Dr. E's style is full of feeling admits of no dispute; but it is the feeling of rancorous hate which seems to be breathed in it. Then the editor "approves" of such language as this:—"There is no propriety in calling Unitarians or Universalists 'liberal Christians.' They deny the essentials and most palpable doctrines of Christ. They are not Christians; but should be called *liberal Anti-Christians*." A man who believes in Universalism must be regarded as "a thief and a robber." &c. &c. Such is the style and manner which the editor of the Observer "approves." Let this fact not be forgotten. We put our finger here, and shall remember what his taste is as to style and manner. If hereafter, he should be so impudently used, as to have such language applied to him and his friends, as Dr. E. applied to liberal Christians when he dominated them "heretics, drunkards and blasphemers," we trust he will not complain; in truth he must "approve" of it. We are sorry to hear such a statement from that editor. Our opinion of him was too favorable to permit with us the supposition that he takes pleasure in that kind of coarse and vulgar epithet which belongs to the brothel. "Every one to his fancy."

NEW SOCIETY.

A Society of Universalists, consisting of 35 male adult members, was duly organized in Athens a thriving town in Somerset County, Maine, about the first of February. At the first meeting, Henry Cook was chosen Moderator, and William Plummer, Clerk. It is expected that this Society will soon receive an accession of fifteen or twenty new members. It is worthy of record, that that part of the town where this Society has been formed, was the scene of a sweeping Methodist revival about one year since. Thus God brings order out of confusion and overrules evil for good.—We understand it is the intention of this Society to support preaching half of the time the ensuing year.—May heaven smile propitiously upon it.

An article from the Washington Baptist Star has found its way into the orthodox papers in Maine, setting up a tremendous shout because out of 105 new converts to Calvinism in Dickerstown, N. J. "Several Universalists have let go of nothing and have laid hold of the hope set before them in the gospel."

"Let go of nothing." Then they have not yet renounced their sentiments; nor can a Universalist let go of anything to lay hold of a hope; for letting go of his doctrines is a sure destruction of all hope whatever. We thank the witty wiscacre for that word "nothing." It is a fair evidence that their Universalism has furnished them a strong foundation for hope.

By the way, we strongly suspect our orthodox friends have not a valuable member in their connexion who was not once a Universalist; and that all they get who were not of our sentiments are worth "nothing" to grow about. Their great exultations whenever they get a Universalist is a sufficient evidence of the value of such men. But they secure a very few of these valuable. Thousands remain on whom they cast a longing eye in vain.

THE PRAYER OF FAITH. The last Zion's Advocate has an article on this subject, evidently written on account of our last remarks to the editor on this subject, but makes no mention of us in the article. If Mr. W. will be kind enough to tell any body else publicly what he means in that article, we will write a piece on "the prayer of faith" with such caution that he shall have no right to say we are replying to him.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CHURCHES.

"This do in remembrance of me." By examining the history of the Apostle's preaching, we perceive that wherever there were believers in Christ, there was a Church. The question comes with force, ought it not to be so now? It is true, there were causes which then operated, that had a tendency to prevent people from professing Christianity without believing it; as it was unpopular, and exposed the professor to severe persecution. For these reasons, the Church was then less exposed to hypocrisy than it would be now, when almost every person in the country is nominally a Christian, and to be so is considered respectable. But notwithstanding this fact, I am fully convinced that the question should be answered in the affirmative—that there should be a church established in every place where there are several real Christians.

Is it inquired what objects are to be obtained by establishing churches? I answer, a closer union between real friends to Christ, a sweet communion and fellowship among brethren, promoted by the memorials of our Saviour's death, an increase of that love in our hearts which induced our Lord to lay down his life for us. I readily admit that any ceremony is of use only so far as it is conducive to our improvement; but am fully persuaded that the ceremony of the Lord's Supper is calculated to benefit us by cherishing the principle of love in our bosoms. This might be shown, as we believe, both from the nature of the observance, and from the fact that it was enjoined by our Lord, whose wisdom will not be doubted by any of his sincere disciples. Could anything be better calculated to awaken in our hearts a lively sense of gratitude to him, who died that we might live, than this simple ceremony, performed in remembrance of him, bringing to our minds the great love of God in giving his only begotten Son—that the world through him might be saved—the reason why we should love him, because he first loved us?

These, however, are not the only advantages which might be realized from the general organization of churches among Universalists. Their moral influence is considerable, even on those who do not join them.—This is exemplified where we have formed churches already, by the estimation in which our brethren are there held, and the prosperity of our cause which ensues. By this means too, one of the most effectual objections which our opponents have brought against us—"that we do not have churches"—is re-

moved. So successful indeed have the enemies of Universalism been in circulating the idea that we have no churches, that it has been difficult, on some occasions, to remove the impression, and convince the really ignorant that we do have churches where the Lord's Supper is administered. The influence of churches is also favorable on all who are not fully convinced of the impartial grace of God; and many such there are in every place where the doctrine is preached or prevails—some who see the promises, but suppose the law is against them; others who have discovered the absurdities of other systems, and have not fully examined this; and those, our youth, who have not yet examined any system for themselves, but are in doubt from the multiplicity and diversity of opinions which prevail. On all these a church would have a salutary effect, by presenting something permanent on which the mind can rest, a sort of centre to which they might converge; and which, if faithful in duty, would exhibit a standard proper for them to follow.

In a former communication I advocated the formation of Societies of United Christian Friends. Such associations, by introducing the communion of the Lord's Supper (and the ceremony of baptism, if desired) might become Christian Churches. The articles then introduced as a draft of a constitution, contain the substance of my views in relation to creeds or confessions of faith necessary for a church of Christ. Holding the protestant doctrine that the Scriptures are the only rule of faith, we would not bind down others to any standard not found therein; but would feel satisfied with the confession made to Philip by the Ethiopian, provided the sincerity of this profession be shown forth by works of obedience.

The only objections which I have heard urged against the formation of Churches in our order, are these: 1. That they serve to make a distinction without a difference; that as there are some who are conscientiously opposed to joining a church, and as a person may be as faithful in his duties to others (which are the only duties we have any right to require of another) without being a church member, the joining of a church has a tendency to make a person self-righteous, causing him to believe that he is better than others equally as good as himself. 2. That churches make hypocrites, by inducing people to join them without being Christians.—3. That introducing churches into our order is following the example of other denominations, by which they have enslaved mankind, and done great mischief in the world.

To the whole of these we would first say, that they appear to be founded on a misapprehension of fact; like the conclusion which some have formed, that the Bible contains inconsistencies and absurdities, because the systems of false religion which have been pretended to be drawn therefrom, are inconsistent and absurd. The fact, that other churches have had a bad influence, while they were constituted on principles entirely different from the simplicity that characterized the primitive church, is no evidence that churches rightly founded would not have a beneficial effect. Let a church be founded on the liberal principles exhibited in the first article of the constitution above mentioned, and on no other would I countenance the formation of churches, and I am confident that neither of these objections would bear against it. In the church of which the writer is a member, the minister who presides at the communion is required, not only to invite all members of other churches without distinction, but all other persons who may not be members of any church, who may esteem it a privilege to join in the communion, to come forward, and with them partake of the Lord's Supper. Where such liberality prevails and church-membership is never made, as it never should be made a stepping-stone to office or preferment, what distinction without a difference could follow? and what motive to hypocrisy would be presented? and, if every church were a distinct and independent body, claiming no right to interfere with others, and acknowledging no obligation to be dictated in its own concerns; having, besides one God and his Son Jesus Christ, neither lord nor master, what mischief could be done by such associations? To object to churches because others have made a bad use of them, is to assume a position which might be taken against every thing which is done in the world; for it would be no difficult matter to show that there is nothing but what has been misused. Must we reject food because some have injured themselves by eating? Or shall we abandon your paper, Mr. Editor, because other papers are perverted to a bad use?—Away with such reasoning; and let me take this opportunity to say, that while we consider our religious opponents as influenced by prejudice in rejecting our views, there appears to be a prejudice scarcely less violent harbored by some of our brethren against every thing which has been abused by bigotry, superstition, and fanaticism. It is not a maxim of sound wisdom to reject any thing that is calculated to be useful, merely because others have employed it for an improper purpose. But to return to our subject, we would not recommend churches because other sects have them, but because they were established by the promulgators of Christianity and appear to be instrumental in advancing the cause of Christ, and are the only means by which we can comply with his command—"this do in remembrance of me."

It may be proper here to notice an objection which has been urged against the unlimited liberty given by the open communion herein advocated, that it would permit those to join in that ordinance who might be unworthy. But permit me to suggest the enquiry, who is authorized to decide who is, and who is not worthy to come to the communion? Will any one assume this responsibility? Let him show the rule by which he will judge another man's servant. To this perhaps it would be said, "it is true, there would be some difficulty in determining, and for this very reason we should not gather churches; for we ought not to be instrumental in admitting improper persons to the table of Christ."

This suggestion would have more force, if it could be shown that none but righteous persons had been admitted to this ceremony, either by our Lord himself, or by his apostles. But while we perceive that Jesus, when he instituted this memorial, administered it to Judas, knowing at the same time that he was a traitor; and that the apostles, although they had on some occasions a knowledge of others which was supernatural, did receive some into their churches who proved not to be real Christians, we may, as I think, safely conclude that it was not the design of this institution, that it should be confined entire-

ly to true Christians; much less that it gave any man, or body of men, the right to be censors to determine the worthy or unworthiness of others; and, therefore, that the invitation should extend to every one who confesses Christ.

But, perhaps the objector would say, you invite between those that confess Christ, and others; and in this loose way, the table of the Lord might be crowded by the most abandoned persons, and enemies to Christ? My friend, should an idol's priest invite you to partake of the meat offered in sacrifice to the idol, and in the idol's temple, would it require any more evidence than your compliance with the invitation, to prove that you had confessed idolatry? If not, then the acceptance of the invitation to commune at the Lord's table would be a confession of idolatry. And admitting, for the purpose of illustration, that the table would be crowded by the most abandoned, who would receive injury therefrom? would it be those whose hearts were right toward God, and loved even their enemies? Surely not.

Is it said that such a scene would be disgraceful, and bring a reproach on the cause? But let us remember that our Master was a guest with publicans and sinners, and may they not be invited to be guests with us? We do not recommend Christians to join them in their wickedness, but to permit them, if they choose, to join us in obeying the commands of Christ. Although it is a pretty correct maxim that "a person is known by the company he keeps," it is not a fact, that a person's character can be correctly estimated by the character of those he admits to his presence, or to share the hospitality of his table. If there is any moral influence in the gospel of Christ, in the example of Christians, or in the ceremonies of the Lord's Supper, and surely there is much, then the inference would be much more natural, that the vicious would be reformed by these means than that the real Christian would be injured thereby.

But we have no fear that the openly vicious will come forward where there are sciences tell them they are not worthy to appear. We have seen the experiment fully tried; and they do not come. The reason why other sects are troubled with bad members, is the very means they take to exclude them. So soon as there is manifested a determination, that none shall be admitted but those that are worthy, it is natural to man to desire to enter; and it becomes an object in his view, that he may enjoy the name of being worthy. How completely is this reasoning exemplified in the churches of Unitarians. The only possible security against hypocrites, in my view, is to present no motive to hypocrisy. Let a church be made, as it often is, the road to credit, preferment, office, or popularity, and I will insure it to contain hypocrites, however rigid may be its discipline, or narrow its creed. But let nothing be found therein except the sweet communion of souls with one another, and with heaven, and then it will embrace none but real Christians.

[For the Christian Intelligencer.]

REMARKS ON JOHN V. 28.

TEXT. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth."

On referring to the context it will be seen that a miracle wrought on the Sabbath day upon one who had been afflicted with an infirmity "thirty and eight years," excited the indignation of those friends to piety and good order, to whom our Lord said, "Marvel not at this," &c. In verses 25, 26 and 27, Jesus said, "verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this." That one by whom "the blind had received their sight, the lame were made to walk, the lepers were cleansed, the deaf made to hear, and the dead were raised up," should have been thought to be an impostor by any one who had witnessed these to us undoubted proofs of his divinity, is indeed "marvellous." But if it be a fact, (as is contended by some) that at death, man does not return to the dust from whence he was taken, our Lord's declaration, that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth," is to me no less marvellous than his preceding declaration was to the orthodox Jews.

It is contended by gentlemen of undoubted piety and eminent talents, that the language of our text is figurative; that is, the author was predicting a moral resurrection then future. On the contrary, it is believed by other writers no less respectable than the former, that he was speaking of a literal resurrection yet future.

It is by no means strange that brethren united in one common faith should honestly disagree upon any doubtful question predicated upon real, or upon supposed facts; but it is indeed strange, passing strange, that any one who believes that man is now immortal, that at death (so called) he is really no more dies, than does the serpent when he crawls from his skin, should contend that our Lord's declaration, that "all that are in the graves shall hear his voice, and shall come forth," implies a literal resurrection of the dead. Admitting their theory correct, that at death the immortal man ascends to heaven, or descends to some other place, (not the grave,) what I ask, is there in "the grave" that shall hear the voice of the Son of God, and shall come forth? Is it the body which St. Paul says "is sown in weakness, and shall be raised in power," that shall hear the voice of the Son of God, and shall come forth, and sing, "O death where is thy sting, O grave where is thy victory?" No, this article in St. Paul's creed, if I understand them, is not embraced in theirs; for the belief in the resurrection of spiritual bodies from the graves, has subjected an eminent writer to the charge of being a materialist, an innovator (upon popish and Calvinistic superstitions) and a contemner of that gospel which bringeth "life and immortality to light," ages before the Christian era.

Again, if it be a truth that man's existence is not suspended at death, is it not equally true, that our Lord was as well acquainted with the fact then as theologians are now, that there is nothing in the graves to hear of to come forth? If this is admitted, upon what, I ask, did the divine teacher predicate a moral resurrection? Will it be said, that the Jews erroneously believed immortal souls descended to the graves? or that spiritual or any other bodies would at some coming hour

be raised from them? No, this will not, it is believed, be contended for by any one acquainted with the sentiments they then entertained respecting the resurrection of the dead. What propriety, I ask, can gentlemen see in their supposed illustration of a moral resurrection by the figure of a literal one, from the grave? When viewed in connection with the fact, that neither the *illustrator* nor the subject addressed believed the graves to contain either souls or bodies that shall be raised. Upon the hypothesis that our Lord did not declare a literal truth when he said "all that are in the graves shall hear his voice," &c. it would follow from the premises, that he predicated his illustration of a moral resurrection neither upon a real, nor upon a supposed fact. To admit that he did so, is to admit that this part of his discourse was no more calculated to enlighten that generation, than are the declamations of modern pretenders to supernatural inspiration calculated to enlighten this. Again, if it be true that our Lord illustrated a moral resurrection by the figure of a literal one from the grave, and also that a literal resurrection from the grave, was neither believed by himself nor by those he addressed; the passage now under consideration is an anomaly;—for in no one (this excepted, if it be an exception) of his parables and illustrations, has he clothed his sentiments in language unintelligible to his hearers; that is, he has in no other instance on record illustrated an important truth by a figure neither true in itself or supposed to be true by others. However, if we reject the traditions of uninspired men, believe with prophets who preceded our Lord and understand him, in the passage under consideration to be teaching the same doctrinal truth in relation to the dead, which they have inculcated; the propriety with which a moral resurrection might be illustrated by the figure of a literal one from the dead is apparent. FRANKFORT.

(For the Christian Intelligencer.)
THOUGHTS ON ENDLESS MISERY, NO. 2.
 BY DREW.—In my first number I endeavored to show, that the sentiment that part of the offspring of God, will suffer endless misery in a coming world, denies to God the character of a father and a friend, inasmuch as love and paternal regard in any being must necessarily influence him to seek the best possible good of all its objects. And as a punishment, which is interminable supercedes the possibility of good results, so it must of course prove that he, who suffers it to be, when he possesses power to prevent it, is destitute of the qualities of love and regard, and being destitute of those, no earthly being nor Jehovah himself, can with propriety be called a father or a friend to mankind or to individuals of mankind.

This single consideration I have supposed to be sufficient to disprove the soul appalling doctrine of ceaseless and unremitted suffering; but however conclusive I may have deemed the argument deducible from this consideration it is a fact that in the minds of many it has no weight at all.

I am unable to conceive how it is possible for reasonable, reflecting minds to avow coming to the conclusion at which I have arrived; for, truly, no earthly parent would subject his children to a punishment which should supercede the possibility of good results—and is man more merciful than God? Is his desire for the happiness and well being of his few children more ardent than is the desire of God for the happiness of the millions of the world, whom he has made, preserved, and who are entirely dependent on him?

That God does inflict punishments on men—severe and aggravated punishments, is a fact;—a fact however, which does not disprove the idea that he loves them and is a father to them.

If the idea be admitted that punishment shall finally terminate and be no more,—then we may safely conclude that good may be effected by it.

A parent may chastise his child, and by chastisement demonstrate his affection and regard for him. It is a duty devolving upon a parent to punish his child, when circumstances render it expedient, and while the object is in view be the reformation of the child. While his motives and incentives to action are good (and they cannot be good unless they desire to effect a good object) we are not authorized to conclude that the parent does what disproves his affection and tender regard for his offspring. Upon the same principle—God may inflict punishment upon the children of men, and, how aggravated soever it may be—if he design to effect a good for them, it, in no shape or form, disproves his love for them nor does it deny to him the appellation of Father. I shall adduce a few passages of scripture to prove that God does punish and chastise the children of men, not for the sole purpose of making them wretched, but for the more noble and exalted purpose of effecting a benefit for them; and if we are not able to discover the way in which good shall finally be made to result, yet while we have the word of God on which to predicate our faith—it matters not whether we be able to scan all the works of God. "If they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail." Psalms lxxxix. 31, 32, 33. By the above passage we discover that God does and will inflict punishments, but still he will not suffer his faithfulness to fail. He will effect the object desired, and then chastise no more. "For the Lord will not cast off forever. But though he cause grief yet will he have compassion according to the multitude of his mercies—for he doth not afflict willingly nor grieve the children of men." Lam. iii. 32, 33. That God does not punish for no purpose is apparent from the passage last cited. He does not punish willingly for the sake of inflicting it—and would not do it, only to benefit the ones receiving it. Though he cause grief—though he inflict punishments—and aggravated punishments—yet he will have compassion according to the multitude of his mercies.

By the above passages we learn that God punishes for the good of the punished. His punishments are inflicted in mercy; hence they are consistent with the love of God for the children of men and more strongly prove that God does possess for men sentiments of love and paternal regard.

If it be admitted that this is the principle upon which Heaven moves in the infliction of punishment, then on the other hand it must be admitted that the doctrine of endless misery cannot be true.

If I have proved the former true—the latter must be false;—in short, if God be a father and a friend to all mankind, the former must be true. God is the Father, and the friend of all mankind, hence the doctrine of ceaseless misery and wretchedness is not true—but false.

God will punish men for sin. He will reward every man according as his work shall be; yet in view of this subject the Psalmist could exclaim.—"Unto the O Lord, belongeth mercy, for thou renderest unto every man according to his works."

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 5, 1830.

LYCEUMS.—The first Lyceum, on the modern plan, for popular education, was formed in 1826 in the Southern part of Worcester county, Mass. There are now seventy-seven Lyceums in as many different towns in that Commonwealth. County Lyceums have also in some cases, been formed; lately a State Lyceum has been formed in Boston at which Gov. Lincoln presided. We hope these popular institutions may extend into every town in New England. In Maine there are not now, probably, more than twenty; but they are rapidly increasing. They are designed to bring to a common stock the discoveries and improvements of the members, and thus to promote the purposes of practical utility and general education.

CONGRESS.—We can get in the papers but little from Congress but long speeches. These are no doubt highly interesting to those who make them, for whose benefit chiefly they are made and published. So far as business is concerned, we can learn but little in which our readers would be likely to take much interest. The Committee on the Post-office has not yet reported on the subject of Sunday mails; it is said, however, that the Chairman, Col. Johnson, has been instructed to make out a report adverse to the prayer of the over-much righteous petitioners.

LEGISLATURE.—The opinions of the Judges of the Supreme Court in answer to the Questions of the Governor touching the right of Messrs. Appleton, Bodwell, Usher and Hill to seats at the Senate board, were officially announced the latter part of last week. They decide that those gentlemen were not constitutionally elected Senators. Their opinions had not been brought before the Senate at our last advice. They also decide that the President of the Senate while clothed with the power of exercising the office of Governor, which power Mr. Hall had on being elected President, had no right to vote at the board. If so, it would seem that every thing that has been done has been improper and must all be ripped up. No bills have passed to be enacted in the Senate. The bill giving the Methodist School in Readfield two thousand of the people's dollars passed to be engrossed on Monday, none objecting to the donation but the Honorable Mr. Gardner, of Bowdoinham. We regret that "he stood aloof;" but so did James Madison lately in the Virginia Convention.

POSTSCRIPT.—A new, and we believe the worst "squall" there has been yet, took place in the Senate on Tuesday. They have come to real eight-and-eighters again. The squall was raised by the Judges' opinions. One party is determined nothing shall be done till a new beginning is made anterior to the election of Governor; and the other that things shall not be so ripped up. We are glad to learn that Jack Downing's bean poles have arrived. What if he applies them to the backs of those who seek them?

The annual election of Governor, Counsellors, Senators, &c. in New Hampshire takes place on Tuesday next. The contest has been quite as warm and personal as was that which preceded the general election in this State last fall. "Misery loves company," as it is said; and though we can by no means rejoice in such contests, there is a "miserable" satisfaction to be derived in the fact that Maine is not the only State which, pending her elections, forgets what is due to self-respect.

WHAT IS THE CAUSE?—Great irregularity appears to exist in the transmission of the mail beyond Boston and some even this side of that city. At least one half of our exchange papers from that quarter come to hand many days after they are due and a large number never reach us. Mr. Evans, the Representative in Congress for this district is so kind as to send us a Washington paper daily. Half of them never get here at all and those that do, are some of them ten days on the road, while others come in five. For the last week or two, the loss of these papers has been peculiarly vexatious on account of the highly interesting matter contained in them. In all last week, but two only reached us. It is impossible for us under these circumstances to keep any thing like a regular run of the business done by Congress. Among the vexatious loss of papers this side of Boston we notice one last week, that of the *Saco Palladium*, which contained an account of the great fire in that place. If the Postmaster who arrested its course, has finished reading the paper, we would thank him to lend it to us a little while. The Boston editors we observe, also complain of the loss of their Washington and other southern papers. Cannot they ascertain the cause, and devise some remedy?

The Boston Recorder complains bitterly because the Roman Catholic papers in Baltimore refused to publish, without pay, the prospectus of a paper which has lately been established in New York, for the purpose of opposing Roman Catholicism in the United States. They are charged with "not having dared to publish it; this, (says that paper,) is the liberty of the press in America!" Since Mr. Rand is so great a friend to the freedom of the press he has the entire "liberty" to publish the prospectus of this paper, if he will do so without exacting a fee—as no doubt he will since he was never known to be inconsistent.

There are in the Maine Legislature 76 Farmers; 41 Merchants and Traders; 17 Lawyers; 12 Preachers, (all Methodists and Baptists); 10 Physicians; 5 Mechanics; 2 Printers and 2 Innholders; and 4 persons of no particular occupation.

Some papers devoted to the church and state party, stick up a score of daggers (!) after mentioning the fact that the friends of civil and religious liberty in New York have nominated Hon. Richard M. Johnson as a candidate for the Presidency of the United States. Do not these gentlemen know, that the gallant soldier who killed Tecumseh, is not to be put down with daggers?

James Stone, Esq. has been appointed Post-master at North Livermore, vice Hon. R. Washburn resigned.

Veranus P. York advertises in the *Dover Gazette*, that he never stole a crown from Solomon Jennes' draw. The story, he alleges, "was made up about me while I was gone to the Quarterly Meeting." He cautions the public to "beware of false brethren."

Measures were taken in Congress on the 22d of February (Washington's birth day) to carry into effect the doings of the Government in the days of the elder Adams' Presidency, relative to the removal of Washington's remains to the Capitol.

FIRE.—The store of Mr. H. A. Norris, in Monmouth, with all its contents, amounting to about 1,200 dollars worth of property, was entirely destroyed by fire on the night of the 25th ult.

TO CORRESPONDENTS.
 The objection to the poetic contribution of "R." is that the author has not paid sufficient attention to the fact. We are happy to hear from our old friend "Frankfort." We shall be able to commence the correspondence between an Universalist and a Quaker next week. Br. Reese will accept our thanks for his two excellent Sermons. The second will be inserted in our next.

STATE LEGISLATURE.
 SATURDAY, Feb. 27.—*Petition* of Samuel Pierson, and als. of the towns of Hallowell, Samuel Haines, Benjamin Wyo, and another, Benjamin Ross, and als. Eliphalet Pettigall, Inhabitants of the town of Cutler, Selectmen of Lisbon, and Committee of Bowdoin, read and committed.

Bill respecting salaries of Judges and Registrar of Probate was indefinitely postponed. Bill to give George T. Richardson the exclusive right to navigate Androscoggin river with horse boats was read a third time, and ordered to lie on the table till Monday 12 o'clock.

IN SENATE. A Resolve in favor of the Wesleyan Seminary was reported and read once, and Monday at eleven o'clock assigned for a second reading.

Resolve providing for the distribution of Greenleaf's Maps and Survey, passed to be engrossed.

MONDAY, March 1.—*Petition* of E. K. Smart and als. was referred to the next Legislature.

HOUSE.—*Bills enacted*, additional act regulating divorces, in favor of settlers on townships numbered 10 and 11, to change the name of the first Church in Eastport, additional respecting Canton Point Bridge.

Resolves finally passed, directing the Land Agent to inquire and report on the expediency of granting aid for making a road in Penobscot County, in favor of William Pike, and for granting a pension to David Seavy.

Bill to incorporate the Commercial Bank in Bangor was indefinitely postponed.

"Paired, not matched."—We don't know what the mischief is getting into the heads of the married folks of the happy land. East, West, North, and South, they are striving to slip the silken noose of matrimony as though it was a knotty hempen cord. The other day we were called on to chronicle the large number of divorce cases pending in Rhode Island.—This we attributed to the failure of the manufacturers. Then came the applications to the Legislature of New Jersey—probably because the cider barrel was M. T.* In Maryland, likewise, applications of the kind have been multitudinous. We are inclined to attribute these to the absences of husbands on the rail road, where we fear they spend their wages, leaving their wives to get along this cold weather as well as they can. In Ohio, likewise, many attempts are making to cut the knot which death alone has the privilege of untying. The reason for this we cannot discern, as virtuous are plenty and cheap in that region. Cucumbers grow a rod long, and corn so high that climbing ladders are necessary to reach the ears.—But what are we to say of Vermont? The last advice from that quarter inform us that the Supreme Court at its late session in Rutland granted six divorces. At a previous term in Addison county, it granted eight. The united age of one of the divorced couples, was 170 years. This was "flat burglary," unless the husband was 130 years old, and the wife "fair, fat and only forty."

*It was Dr. Franklin, we believe, who compared New-Jersey to a cider-barrel, tapped at both ends—viz: at New-York and Philadelphia.

REMAINS OF WASHINGTON. In the House of Representatives, at Washington, on Monday last, an motion of Mr. Mitchell, of Maryland, several resolutions and other documents respecting the entombment of the remains of Washington in the Capitol, were referred to a select committee, who were authorized to report by bill or otherwise upon the subject. The resolution being read, Mr. Haynes said that he had ascertained that no objection would be made by the survivors of the family to the removal of the remains of the General to the Capitol. The resolution passed unanimously, and on motion of Mr. Clay, of Alabama, it was ordered that the Committee consist of one member from each State in the Union.—*Best. Gaz.*

Masquerade and Riot.—We understand, by the New York Constellation, that a masquerade was held at the Park Theatre on Monday evening, and that a great crowd of people were collected in front of the Theatre, and some riotous proceedings took place—such as throwing brickbats and other missiles at the windows, and insulting the masqueraders, as they got out of their carriages.—The watch were applied to, but refused to still the riot, on the ground that the masquerade was in violation of the law, and therefore could not expect protection from the city authorities.

The Southern Indians.—We learn by an official despatch, yesterday received at the Department, that the principal chief of the upper town, arrested the mail stage near Montgomery, in Alabama, that he declared the land was the property of his tribe, and that the stage should not pass over it. He attempted the life of the driver, and also of one of the passengers. It is believed that he acted under the advice of some evil disposed white men. We learn that the civil authority of the State has been called to the aid of the contractor, and that the offender is in all probability, now in custody.

Washington Telegraph.

The vote by which Mr. Williams' nomination as Collector of New Bedford was rejected, has been reconsidered.

AQUATIC MONSTER. The captain of a steam-boat plying between Havana and Matanzas has forwarded to the Captain General of the former port an account of an aquatic monster, which he recently fell in with on one of his trips. It is thus described:—

Boston. Guz.
 "It raised itself some sixteen feet above the surface of the water, and we discovered it to be surrounded by an infinite number of others of different sizes, playing about in all directions, occupying a circumference of nearly a mile; in making a nearer approach we saw its mouth open, and at the same time, heard a tremendous noise; on its back was observed a wing of some nine feet in height, of a dark color, and probably about sixty feet from its mouth. Its full length could not be ascertained in consequence of its tail being under water; at this moment it disappeared."

"About ten minutes after the disappearance of this Leviathan of the deep, we again saw it in the direction of north and in the same position it was first presented to our view."

"The size of the monster was incomparably larger than that of the largest whale, and of a shape so different in appearance from these, induced me to believe that it belonged to an entirely different species."

On Thursday evening last, between sunset and dark, an infant child was found in the central part of the burying ground in this town, under circumstances calculated to excite unpleasant suspicions. The child from appearances would probably weigh four or five lbs. It was wrapped in a burial dress of tolerable decency; a little cotton robe of rather coarse texture gathered round his neck, and a little bordered cap upon his head. It was deposited in a rough board box, which from its clumsy and irregular shape and the feeble manner in which it was put together, was probably the work of a female. The cover of the box was fastened so slightly that the children who first found it, readily removed it by hand.

A jury of inquest was summoned upon it the next morning, whose verdict was, that the child was still born.

A man wearing a cambelot cloak, was seen loitering near the burying ground in the afternoon, who inquired of a black man if there was no way to get into the burying ground, except through the entrance from Congress street.—*Portland Cour. of Feb. 27.*

Whoever establishes a journal, on a calculation of having at once a subscription of twelve or fifteen hundred paying subscribers, will find himself egregiously deceived in his expectations. It is an uphill business to establish a newspaper at all; and it is a most successful effort, which by the time it is a twelve month old, yields revenue enough to pay its own expenses. The profits of newspapers have been, we believe, very generally overrated in public opinion, and they are not likely to increase in the present rating times.

National Intelligencer.

The United States Telegraph of the 22d ult. states, that, on the 12th of January, our Minister, Mr. W. Lane, had a long conference with the Duke of Wellington, at the Treasury; and, in the afternoon of the same day, a cabinet Court was held at the Foreign Office. Downing street, which was attended by the Lord Chancellor, the Duke of Wellington, Earl Rosslyn and Aberdeen, Viscount Melbourne, Lord Ellenborough, Mr. Secretary Peel, Sir George Murray, the Chancellor of the Exchequer, and Mr. Herries.

Mrs. Hale, in the last number of her valuable Magazine, hints to the Ladies, that it would be quite patriotic in them, to lend a hand in completing the Bunker-Hill Monument, since the gentlemen seem to flag in the undertaking. The sum required is \$50,000, and Mrs. H. thinks it might be raised by the ladies of New England, with the sacrifice of only a part of their superfluous jewelry.

Courts Martial.—The General Court Martial sitting at Washington, got through with the trial of Col. Richard Smith of the Marines, on the 20th, and on Monday commenced with Com. Creighton, after which the case of Capt. Hoffman, and then that of Purser Zantzing, were to be proceeded with.

The Army Court Martial, at which Col. Crane presides, was organized in Philadelphia, on Tuesday, at the Navy Yard, and proceeded on the following morning with the case of Col. Miller.

BATH FERRY.—An act has been reported to the Legislature, and will probably pass, without any serious objection, for establishing the Bath Ferry Company. The object of the company, we believe, is to construct larger and more convenient boats than now used, and to propel them with horse power.

Maine Inquirer.
 The present Lord Mayor of the great metropolis, London, was but a few years ago, a journeyman Printer. In our own country, we have another similar instance: the present Mayor of Washington, was some years ago, a journeyman Printer.

A Good Law.—The Legislature of New Jersey has passed a law exempting soldiers and officers of the Revolutionary war over seventy years of age from imprisonment for debt.

The Supreme Court commences a session in this town to day; and probably, after opening in the Court House, it will adjourn to the room over the Bank of Portland, in consequence of the Legislature being still in session.—*Portland Courier of March 2.*

A Travelling Cow.—It is stated in the New-York papers, that Capt. Crocker, of the Pacific, has crossed the Atlantic Ocean one hundred and fifty two times. Capt. Crocker informed a lady of our acquaintance, a year or two since, that he had a cow on board the Pacific which had crossed the Atlantic with him fifty times.—*Bost. Cour.*

A Constable roasted.—A few days ago, a constable who attempted to arrest a black fellow, in the city of New-York, was seized and laid upon a blazing kitchen fire. He however, escaped with only a slight scorching. The fellow was afterwards arrested.

New Press.—The New-York Courier says a printing press has been invented by Mr. James Booth, of that city, the proper speed of which may be considered 1500 sheets an hour.

A Committee has been raised in our Legislature, to inquire and report, what public business is necessary to be acted on, and when a resignation may take place.

Ten Lyceums, we are told, have been lately formed in the County of Kennebec.

MARRIED.
 In Boothbay, Mr. Rufus K. Reed, of Boston, to Miss Margaret M'Farland, of the former place.
 In Wiscasset, Mr. Jonathan Tucker, Jr. of Saco, to Miss Mary, daughter of Rev. Dr. Packard.
 In Bath, Mr. Henry Robinson to Mrs. Susannah Photo.

In Castine, Capt. Joseph Phemer to Miss Ann Maria Hook.
 In Lewiston, Master John Bolan, aged 18, to Miss Abigail Hanson, aged 50.
 In Boston, Orlando T. Wood, Esq. of Bangor, to Mrs. Charlotte Coombs, of Boston.
 In Kennebec, Mr. Thomas Boothby to Miss Lydia Larabee.

In Vassalboro', on Sunday evening last, Mr. Solomon Haves to Mrs. Rebecca Simonton.—Mr. Jonathan Dutton to Miss Mary Turner.
 In Prospect, by Rev. S. Thuston, Mr. Robert Carlin to Miss Mary Ann Green.—Mr. Nathan P. Tiffin to Miss Amelia P. Colcord.—Capt. Alexander Nichols to Miss Hannah Black.—Mr. Samuel Ford to Miss Eliza Clewly.—Capt. Samuel Park to Miss Mary P. Patterson.

DIED.
 In Boston, on Friday last, Mr. Thomas B. Wait, aged 68, formerly of Portland, and for many years the Editor and Publisher of the first newspaper printed in Maine, which was established in 1789. He died, as he had lived, respected and beloved by a numerous acquaintance.

In Brunswick, Mrs. Margaret Rogers, aged 60.—Mrs. Sarah W. wife of Mr. Henry K. Adams, aged 30.—In Topsham, Mrs. Nancy wife of Capt. William Hunter, aged 60.

In Tristram, Feb. 21, Daniel Mitchell, son of James N. Mitchell, in the eighteenth year of his age.
 In Kennebec, Col. William H. Smith, aged 24.
 In Anson, on the 25th ult. Wm. Paine, aged 97.

In Nobleboro', Ephraim Relford, aged 61.
 In Bangor, Mr. Joseph Smith, aged 20, son of Benjamin Smith, Esq. of Kennebec.

At Liberty, Mississippi, on the 12th Jan. Mr. Albert A. Dillingham, formerly of Augusta, aged 31.

At Marseilles, in France, on the 2d January last, of consumption, Mr. Nathaniel H. Carter, late of the city of New York, aged 43 years. Mr. Carter was born in Concord, N. H. and was a distinguished scholar and excellent man.

In Duxbury, Mass. Jan. 24, Capt. Daniel Weston, aged 36. The death of this excellent man is an event which will long, and very sincerely, be lamented, by an extensive circle of friends and acquaintances, who have thus unexpectedly been bereft of an agreeable companion, and a very worthy associate. While living, he was beloved, not so much for shining as for solid virtues; and we can sincerely sympathize with those that mourn, by reason of this dark and mysterious dispensation of God's providence; for we know they have lost a sincere and ardent friend, and one who was ever anxious to promote their happiness and welfare. But he has left them; and we hope they may be enabled to say, even in the midst of their affliction, "Not our will, but thine O God, be done."—*Comm.*
 In Hingham, Charles T. only child of the Rev. T. J. and Mrs. Eliza M. Greenwood, aged 6 years, 2 months.

Sleep calmly on, till death itself expire;
 Then soar immortal to the realms above,
 And mingle sweetly with the heavenly choir,
 To chant the praises of Redeeming Love.

M. B. F. O. F.
 WEDNESDAY evening next, March 10, at 1-2 past six o'clock, P.M.

QUESTION FOR DISCUSSION.
 Would the condition of the white population of the slave holding States be improved, in a moral point of view, by the emancipation and removal of all the slaves?

Punctual attendance.
 A. L. 5834—A. O. S.

WANTED.
 FOR the season, beginning April 15th, next, an active young man of good habits capable of taking care of a Chip-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to
 ERENEZER STEVENS.

Montville, March 1, 1830.

PROSPECTUS.
 MARSH, CALEN & LYON, propose to publish a Periodical work, entitled
 THE UNIVERSALIST EXPOSITOR;
 and in pursuance of this purpose, they have engaged HOSHA BALLOU, and HOSHA BALLOU, 2D AS EDITORS.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their part? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspapers, to "perish in the using." And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the more labored Essays, for systematic Discussions on doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of

1. Dissertations on several points of Biblical Literature; Critical Interpretations of Texts;
 2. Explanations of Scriptural Phrases and Subjects;
 3. Doctrinal Discussions; and
 4. Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such sermons as shall be judged of fitting, as well as of immediate interest.—The embellishments of Poetry will not be wholly neglected, of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain to these excellences, remains to be proved. Of its typographical appearance we may promise with more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

CONDITIONS.
 I. The Universalist Expositor will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and with Small Pica type.

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first Number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received.

IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

N. B. The Publishers desire to obtain a patronage sufficient to enable them to pay for each original communication as it shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CALEN & LYON, 362 Washington-street, Boston. Feb. 1830.

PRINTING.
 Of all kinds executed with

